

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3581.  
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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue

## SUNDAY, February 12.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.  
 Brompton, Fort-road, 7, Mr. A. ALLEN.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. S. P. PENWARDEN.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DARLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. GEORGE CRITCHLEY, B.A.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. L. P. JACKS, M.A.; 7, Rev. FRANK K. FREESTON.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. J. A. PEARSON.  
 Forest Gate, corner of Dunbar-road, Upton-Jane, 11, Rev. GORDON COOPER, B.A.; 7, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. H. N. MAITRA.  
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ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
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 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
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 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. C. HALL, B.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
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 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE; 6.30, Rev. M. R. SCOTT.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	83	BOOKS AND REVIEWS :—		MEETINGS AND SOCIETIES :—	
VERSES: Dedicated . . . . .	85	Mind in Nature . . . . .	88	Is Democracy Democratic? . . . . .	91
THE LOOM OF THE WORLDS . . . . .	85	Early Ideals of Righteousness: Hebrew, . . . . .	89	The Sustentation Fund . . . . .	92
LIFE, RELIGION AND AFFAIRS :—		Greek and Roman . . . . .	89	King's Weigh House Church . . . . .	92
Professor Harnack on International Peace . . . . .	85	What Dreams May Come . . . . .	89	Dr. Carpenter's Lectures at Essex Hall . . . . .	92
The Voice of the Majority . . . . .	86	The Great Texts of the Bible: St. Mark . . . . .	89	The Social Movement . . . . .	92
CORRESPONDENCE :—		Publications Received . . . . .	89	Personal . . . . .	93
The Message of Henri Bergson . . . . .	87	FOR THE CHILDREN . . . . .	89	Announcements . . . . .	93
Denominational Loyalty . . . . .	87	MEMORIAL NOTICE :—		NEWS OF THE CHURCHES . . . . .	93
		The Rev. J. C. Streat . . . . .	90	NOTES AND JOTTINGS . . . . .	94

*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

## NOTES OF THE WEEK.

THE opening of Parliament by the King took place with the usual ceremonial on Monday. One of the most interesting features of the proceedings was the taking of the Accession Oath by the Sovereign in the new form. This marks the end of a prolonged controversy on the side of tolerance and charity, which we have always favoured. The Declaration to which the King subscribed is in the following terms :—

“ I, George, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my realm, uphold and maintain the said enactments to the best of my powers according to law.”

\* \* \*

AFTER the launching of the *Thunderer* with episcopal blessings and a dove emerging from her bows as a symbol of peace, a proceeding which seems to reveal an almost comic lack of humour in ship-builders or archbishops, we have had a week of peace-making and fervent protestations of international friendship. On

Sunday the King received Dr. Harnack and Dr. Spiecker on the occasion of their visit to this country in connection with the inauguration of the British Council promoted by the churches for fostering friendly relations between England and Germany. The proceedings, which were private and informal, are stated to have been marked by great cordiality.

\* \* \*

On Monday the Archbishop of Canterbury presided over the inaugural meeting of the British Council in the smaller Queen's Hall. He was supported by distinguished representatives of the churches of every creed and name, who have discovered their unity of spirit in the promotion of peace. Dr. Spiecker, President of the German Committee, and one of the most remarkable leaders of industry in Germany, evoked a cordial response when he said that the German people had no greater desire than to live in peace with all its neighbours, and especially with the British nation. The chief speaker was Professor Harnack, who delivered a carefully prepared oration, a little academic in form, which was placed in the hands of the audience in an English translation. The Bishop of Southwark, who followed, broke away from the diplomatic reticence of the Archbishop of Canterbury, and with characteristic directness made the meeting feel that inflated expenditure upon armaments and the constant shaking of the mailed fist in one another's faces had, after all, something to do with the matter in hand, and increased

the difficulty of honouring fine sentiments of international friendship.

\* \* \*

In connection with Professor Harnack's appearance at the Queen's Hall meeting, the welcome extended to him as one of the great teachers of the world was certainly very remarkable. It sounded almost as though he had recanted his historical and doctrinal heresies and returned to the haven of a safe and moderate orthodoxy. Does it mean that a new tolerance for the fearless candour of thought, even when it touches traditional Christian doctrine, has invaded the episcopal mind? Or is it possible that a similar courtesy and goodwill might be withheld from an English scholar, who wrote in the same vein as Harnack's latest book on the Constitution and Law of the Church? It has long been one of the curiosities of the English religious mind that it will receive German theology with a certain deference and respect, and honour it with laborious translations, while it refuses even to consider similar conclusions when they are presented with equal thoroughness and detachment of mind by our own scholars, unless they wear a prescribed ecclesiastical livery. Perhaps, after all, distance and a foreign tongue are a useful solvent of prejudice in theology, if in nothing else.

\* \* \*

THE International Arbitration League has issued an important Manifesto on Working-class Leaders and Compulsory Military Training. It has been signed by nearly a thousand leading representatives

of Labour. The Manifesto points out that the workers in other countries are crying out against the evils of Conscription, and that the working-classes in this country would regard the introduction of any system of compulsory training as a menace to their liberties. Trade unionists, co-operators, and other organised workmen, it says, have been untouched by the mischievous propaganda of militarism. They stand resolutely by the voluntary system as the only one which the workers will tolerate. The Government which tried to abolish it would have short shrift at their hands, and this cannot be made too plain at the present juncture.

\* \* \*

THE debate which has taken place recently in the Belgian Chamber on the Congo Budget shows that considerable progress has been made in the reform of abuses and the introduction of civilised methods of government. The special correspondent of the *Times* in Brussels states, as the result of much conversation with men of all shades of political and religious opinion, including some who have but recently returned from the Congo itself, that there is every reason to believe that, in spite of the innumerable difficulties arising from the maladministration of the old régime, Belgium is doing her best to put into practice the reforms on which her own happiness, as well as that of the natives, depends.

\* \* \*

M. RENKIN read to the Chamber a letter written on December 1, 1910, to the Belgian Minister in the United States by Mr. Clark, an American missionary, who used to attack the abuses of the Leopoldian régime. As the result of a two months' journey of investigation in districts where complaints against the administration used to be of daily occurrence, Mr. Clark reports that he neither saw nor heard a single thing, either from natives or whites, to lead him to suppose that conditions were not altogether changed.

"When we entered isolated villages," he says, "we found that the natives no longer fled and hid themselves as they used to do three years ago. Confidence in the white man and in his laws is being re-established. We found the natives occupied near their houses. New habitations were being built. Larger and finer gardens were being cultivated. Peace and confidence now reign where formerly there were war and trouble. These changes are due, without the least doubt, to the better laws imposed upon the people by his Majesty, King Albert, and the Belgian Parliament. I am equally certain that these changes are permanent and that the promises of a still more widely-spread

improvement will be carried out as soon as the 'machinery of the State' is able to undertake its terribly difficult task."

\* \* \*

M. VANDERVELDE was quite justified in emphasising the fact that the letter, which we have quoted, affords ample evidence of the gross abuses which it was formerly the official policy to deny; but the friends of Congo Reform, who undertook the unwelcome task of agitation not for anything they could make out of it but simply for the sake of humanity, will be the first to welcome these marked signs of improvement and to support the Belgian Government with a generous patience in their slow and difficult task.

\* \* \*

A NATIVE problem, similar to the lynching problem in the Southern States of America, has broken out in a menacing form in South Africa. It is incident to the unnatural conditions under which alien peoples of different grades of civilisation are forced to live together. It is not easy for people with no experience of the risks and vicissitudes of Colonial life to understand the strong passions which are aroused by the conflict of colour; and we have no desire to judge the matter unfairly. At the same time the white race must remember that the application to the natives of harsher methods or severer punishment than they would tolerate for themselves, is in itself a kind of moral degradation, and must in the end destroy many of the finer instincts of humanity.

\* \* \*

THE only just remedy is not to keep the native in his place, but to train him for the demands and obligations of the higher type of civilisation which we have brought to his doors, and by which we insist on judging him. This means education on a well-conceived plan, and religion of a deep and permeating kind. If we invade and colonise the territories of the coloured races we cannot renounce this elementary obligation of making them capable of living the new kind of life which we force upon them. Civilisation on a commercial basis, without missionary enthusiasm for the nobler qualities of character and the higher aims of life, always works its own destruction.

\* \* \*

THE recent correspondence in *The Times* on the merits of the Revised Version has drawn several eminent writers into the fray. The arguments on the technical rules of translation and the equivalent in English of the Greek aorist will attract only a limited number of readers; but behind these matters of scholarship there lies a more human and popular interest.

Dr. Llewellyn Davies is concerned chiefly for the thoughtful and intelligent study of the Bible, for which accuracy must be the first law, while Canon Beeching and Dr. Welldon lay stress upon the power of traditional associations and the rhythm and harmony of words. There is much to be said on both sides of the argument, but those who say "the old is better," do not always remember that they would be likely to find something raw and forbidding in any fresh translation, however noble and beautiful it might be, of words which in a spiritual sense have become bone of their bone and flesh of their flesh.

\* \* \*

ONE of the most interesting letters on the subject was contributed last Tuesday by Dr. J. H. Moulton. He contends that to be true to its own history, the English Bible of the twentieth century should be in the purest and most idiomatic English of the present day. "Tyndale," he says, "used the language of his time, and neither archaisms nor literary conventions were allowed to interfere with his great ambition that 'a boy that driveth the plough' might 'know the Scripture.'" King James's translators were true to the ideal, and owe their undying glory to this very fact. They were only too successful; for after three centuries their language has become a fetish, and it has been laid down as an axiom that we must honour a great classic by deliberately abandoning the principle which accounts for its success. And meanwhile the momentous discoveries of the last generation have shown us that the original New Testament itself was beyond everything a book of the people, written in the dialect in which the simplest folk in Syria and Egypt, in Asia Minor and in Rome, could understand its message perfectly."

\* \* \*

Dr. MOULTON does not favour Canon Beeching's suggestion that a fresh revision should be attempted at present. He thinks that another generation must elapse before we shall be ready for such a task, on account of the flood of new light which recent discoveries have thrown upon the original text. "Let us have," he pleads, "when the time comes, a new version in the purest and most dignified English of our own day, with its style guarded by some spiritual son of John Bunyan, Launcelot Andrewes, Miles Coverdale, and William Tyndale, so that it be truly 'understood of the people'—which the Authorised Version is no longer to any really adequate extent. But if we jealously provide that the English Bible shall be English, let us also provide that it shall really be the Bible."

## DEDICATED.

"In art you have to give everything—body and soul."—J. F. Millet.

O God, to Thee we yield  
Not wealth of garnered field,  
Not place of pride and power,  
Nor glitter of an hour :  
They have for Thee no worth,  
These vanishings of earth.

To Thee and not the mart  
Our best of brain and heart !  
Let them who set their store  
On bolt and bar and door  
Enjoy their little day !  
We will not take their pay !

What matter if we lose  
The riches others choose !  
We do not grudge the cost  
Of the gift of the Holy Ghost !  
Our body and our soul  
Shall make this maimed world whole.

HAROLD JOHNSON.

## THE LOOM OF THE WORLDS.

I DREAMED a dream ; and lo, I saw in a vision the Heaven of Heavens unveiled. And there appeared, as it were, a great loom. And seated thereat were the angels of God weaving the tapestry of the worlds. The design thereof was of the spaces of the stars with the Moon as a great pearl and the Sun as an unbearable splendour. The Earth also appeared therein, exceedingly lovely for greenness. And the Sea shone like a blue shield. And as my eyes did grow accustomed to the precious work, I saw mountains and streams of water, trees and strange beasts, flowers and such-like miracles beyond all telling wonderful. And, behold, suddenly, as I looked, the fabric of the worlds drew breath and moved as a *living thing* ; and I fell down on my face with amazement and adoration. And I heard a voice cry out from the mystery of darkness above the loom, saying " Thus have I made the heaven and the earth and all the host of them, and behold it is very good." And again I looked forth and I saw that the angels of God were the children of men ; and the woven stuff our own familiar world. And I knew that I was broad awake and nowise in a dream. And there echoed in my heart all that day the work-song of the Weavers : Holy ! Holy ! Holy ! Lord God of Sabaoth. Heaven and Earth are full of Thy Glory : Glory be to Thee, O Lord Most High.

## LIFE, RELIGION &amp; AFFAIRS.

## PROFESSOR HARNACK ON INTERNATIONAL PEACE.

THE following is the most significant passage in the speech delivered by Professor Harnack last Monday in London, on the occasion of the inauguration of the British Council of the Associated Councils of Churches in the British and German Empires for fostering friendly relations between the two peoples :—

We must acknowledge one another as brothers. It was a significant advance in the evolution of the European man when the Stoic philosophy recognised and taught the brotherhood of all men. But it was a far greater advance when Jesus Christ proclaimed that we are all children of one Father, and therefore should love one another as brothers. There is the beginning of the great movement to bring together a divided humanity as a union of brothers comprehensive as human life, and deep as human need. It is sadly evident that this ideal has not been fully applied in human affairs, although 2,000 years have already been given to the work, but nevertheless the ideal is there ; it abides in our midst, and we feel its compelling force and its benediction. Honoured gentlemen and brothers ! We dare not cast forth this ideal from the realm of politics ; we are bound to recognise its validity even there. We ought not to act as if our Christianity bound us only in the home and in the Church, whilst elsewhere its authority failed ; as if the sword of the barbarian maintained a lawful place among us ! Every man, and every people, has precious possessions which must be defended, and for which life itself must be laid down ; but only the smallest fraction of the wars carried on upon earth have concerned these hallowed possessions. Strike out the wars which have been undertaken from motives of covetousness and envy, ambition and pride, and we shall see how much occasion and material of war and bloodshed would still be left ! If the conviction that we are brothers has indeed permeated the peoples, and they labour in fraternal rivalry, we may be content to wait and see whether the natural and calm course of things will really affect any people in such an evil way that it is compelled to draw the sword. I will tell you what would really happen—the case of a people sinking into the depths will only occur when the people no longer works, and when it no longer works it will be no longer able to draw the sword ! If this people has not co-operated by enlisting all its forces in the upbuilding of its own and the common civilisation, it will gradually effect its own obliteration as an independent entity from the society of the nations. No stroke of the sword will be necessary, no drop of blood will be shed ! But who among us would desire such a fate for any one of the European peoples ? Rather we would look on them as brothers alongside ourselves, rejoice in their special endowments and service, and even amid the stress and competition of the world still regard them

as brothers. I will add : the more we labour in this spirit, the greater will be the value not only of the product of our labour, but of ourselves ; and it will continually become more impossible to destroy such values.

Among all these brothers, none in Europe stands nearer to us than the English people. We are bound to the English by blood relationship, by a national culture essentially the same amidst all differences, and for centuries past by a vast interchange of thoughts and resources. Joy has been shaken forth as from a horn of plenty, joy in the aid which we have rendered to one another. When Christianity and civilisation were still in their beginnings among yourselves, you sent to us the Irish-Scottish missionaries and Boniface ; your Shakspeare has become our Shakespeare, and one of the deepest sources of our mental enrichment ; your philosophy of the seventeenth century, your Newton and your Darwin have helped to found our philosophy and our natural science ; your political institutions and your political philosophy have educated us politically ; and last, not least, your literature, flowing from clear, abundant springs, has been essentially part of our intellectual nourishment for more than 200 years, enriching and gladdening—in fact no less important to us than our own.

I need not present the other side of the account by speaking of what we have contributed to you since the days of the Reformation : you yourselves are fully acquainted with it. Who can calculate what we owe to one another ? Rather will I add my acknowledgment of our debt as Evangelical Christians and theologians to your land—the land of Milton and the Puritans, the land of Wesley, Carlyle, Kingsley and Ruskin, the land that has given us in our own day such theologians at Lightfoot, Westcott, Hort. Each of these names means as much to us as to you ; truly, we are firmly bound to one another. All that separates us is changing and perishable ; but the elements that bind us together are pure and eternal ; we are linked by brotherhood, by the possession of a common ancestry and common heroes and leaders. We are linked by a common joy in the good, the true and the beautiful in its Teutonic form. The same man who wrote the words " The fruit of the Spirit is love, joy, peace," added the emancipating word, " Against such there is no law." He was thinking primarily of the Mosaic Law ; nevertheless, we have him not against us, but for us, when we think also of so-called political laws of nature. All these laws apply only so long as the people have not risen above mere physical nature. So soon as they have done this, they stand no longer helpless under the iron rule of political laws, but make laws for themselves. They find that infinite space is available, and there is the noblest freedom for development. And thus we look forward to a time in which the " natural law " with its alleged necessity of war shall be left behind. That time is still far distant, but the road by which we have to travel towards it is marked out for us by the Biblical word : " If we live by the Spirit, by the Spirit let us also walk. Let us not be vain-glorious, provoking one

another, envying one another." We cannot immediately attain our goal, but the distant goal should inspire us and teach us the next steps. And the first of all steps is this, no longer to tolerate ill-will among us, and to stop the mouths of provocateurs. On the marble walls of your house and of ours let no spider hang her dirty web of envy, and let no knave be permitted to disturb by provocative words the rivalry of worthy labour. To suppress these mischiefs will be the most important service of your Committee and of our Committee in our own land. Nevertheless, we shall also have a positive work to do—to promote a continuously more active interchange of our mental treasures, so that, as the years pass, we may know one another better, the brotherly sentiment between us may become warmer, and the capital of our common joy may for ever increase. "The fruit of the Spirit is love, joy, peace"—be that our password!

### THE VOICE OF THE MAJORITY.

READERS of Dickens' "Hard Times," who ridicule Mr. Bounderby, probably do not consider that we are not altogether innocent of his delusion that humanity can be tabulated and statistically treated in a manner that is at once conclusive—conclusive, at any rate, if the result happens to coincide with our own preconceptions! A general election such as we have passed through recently brings the fact home very forcibly. By the ardent politician his countrymen are, for the time, divided into two classes, the voter and the non-voter, and subsequently these are marked off into two sub-divisions, which are quite as sharply distinguished as the sheep and goats in the mind of any theologian, the majority or the minority, the Blues or the Buffs. Yet it needs very little consideration to suggest what various values the individual votes that contribute to one or other of the two categories must have. Who could properly assess the various worth of the opinions of the myriads whose preferences decide the policy of our nation? At the polling booth there is absolute equality, the cross on a ballot paper made by a professor of political economy exerts no more influence than that of a man whose opinions are ready made by a halfpenny paper, a flaring poster, or a companion more fluent but equally ignorant. "Party," said Ibsen, with more truth than beauty of expression, "is like a sausage machine, it grinds all the heads together in one mash," and, without being anti-democratic we can well reflect at times of great political excitement that a majority of itself, with all our progress, is not yet a conclusive argument for any cause.

We do not desire to preach a political sermon, but rather to draw an analogy on the lines indicated above between political and religious interests. The annual statistics of the Nonconformist churches have appeared, and, of course, it is shown that the churches of liberal traditions are not competing in point of numbers with the others. It is still, moreover, a pleasant pastime for ortho-

dox commentators to draw from these statistics deductions favourable to their own position, one of which usually is that there is striking evidence in the figures under consideration of the widespread adherence of the mass of the people to what is variously known as "the old faith," "the simple gospel," and "evangelical truth," it being assumed that all the members of the churches, considered as subscribing thereto, are intelligent and convinced defenders of the theology thus indicated. In brief, it is taken for granted that the votes tacitly given for orthodox beliefs by joining an orthodox church, are as worthy and valuable as those given for liberal Christianity by those joining one of its communities. Without being unduly ostentatious of our own merits, is this comparison fair? Of course, in the first place, the commentator frequently falls into strange sophistry. In the few localities, for instance, where the heterodox church is much better supported than the orthodox, it is alleged that the masses are averse to the truth, and where the reverse is the case the masses signify their fidelity to the evangelical faith! It would be better if we recognised the fact that numbers are a poor assessment of value, and that simple figures of themselves are quite inadequate to explain anything. Lord Morley gave us a word of warning some forty years ago in his admirable work on "Compromise." "The man of the world," says he "despises Catholics for taking their religious opinions on trust and being the slaves of tradition. As if he had himself formed his own most important opinions either in religion or anything else. He laughs at them for their superstitious awe of the Church. As if his own inward awe of the Greater Number were one whit the less superstitious. He mocks their deference for the past. As if his own absorbing deference to the present were one tittle better bottomed or a jot more respectable. The modern emancipation will profit us very little if the *status quo* is to be fastened round our necks with despotic authority of a heavenly dispensation, and if in the stead of ancient scriptures we are to accept the plenary inspiration of majorities."

There is absolute equality at the polling booth, and, of course, it is the same with religious statistics. The other day we heard with surprise that Professor Haeckel had only just severed his connection with the Lutheran Church; Professor Haeckel's defection, so far as mere numbers are concerned, will count for no more than the resignation of a member who may have lapsed on account of some trifling squabble such as an objection—as Dr. Parker would have said—to the denial of a hassock! The large majority of people who throng into the orthodox churches are not to be taken as giving serious and carefully considered support to a certain body of beliefs. Take, for instance, the institutional churches, and the central halls, so much favoured by the Wesleyans; would anyone contend that the theology inculcated therein is a matter of real moment to the bulk of those in attendance? Without going so far as to say that parallels could be provided for

Bernard Shaw's old lady, who listened to Charles Bradlaugh for a time under the impression that his doctrines were identical with those of her favourite evangelical preacher, we venture to say that in most of these places a very considerable degree of heresy, even perhaps extending to Unitarianism, could be introduced, provided that it was done by positive and not by negative and destructive preaching, and that the preacher was sufficiently winsome, without any material diminution in the congregation. Moreover, given the latter condition, it is quite possible the former would be dispensable; we do not suggest that it would be practicable long, of course, because an aggressively orthodox official would be bound to exist in such a place, and scent heresy; but we do assert that the trouble would not be made by the large majority of the audience. Most of the people who throng the churches, and especially the large mission halls in working-class neighbourhoods, do not care at all for theology; few ministers of such would care to venture on a series of sermons in defence of the views their flock are alleged to support; the very investigation would be wearisome. We shall not forget our experiment of getting a friend to give a simple lecture on geology at a hall in connection with an orthodox church. The obvious boredom of the audience was painful, and we do not think it was allayed when their champion, a city missionary, got up, despite the lateness of the hour, to defend the Book of Genesis from an indirect attack, inevitable in such a discourse. We are not speaking slightly of these people; they are in many cases worthy souls, whose apathy towards speculative problems is mainly due to lack of education and to the stress of life; we simply say that they are not really the buttresses of an archaic theology that some rejoice to believe them.

When we consider that the majority of women in attendance at the popular shrines of orthodoxy is very large, certainly far larger than in our liberal churches, our contention becomes more forcible. "A man's idolatry," said Robertson of Brighton, "is for an idea, a woman's for a person," and we have never seen anything to shake our belief in that principle. Accordingly, a woman's attachment to a church is less than a man's any sign of theological partisanship in the majority of cases. We have, ourselves, found women attending the ministry of a notorious heretic with confessed admiration for him, long before they have absorbed his views or felt any necessity of severing themselves from the orthodox community to which they were nominally attached, or modifying their expressed beliefs in, for instance, Sunday-school teaching. In short, fine sentiment is far more important to them than sound doctrine.

There are analogies in the religious world to the hereditary peer and the out-voter. The former is the individual who inherits his religion with his name, who perfunctorily attaches himself to the church of his fathers without any real conviction, and whose support, though it stands for a unit in the Church roll, is without any value. This hereditary religionist will inevitably be far rarer among liberals than among the evangelicals.

If a youth is brought up to attend a Unitarian or other heterodox church, he will speedily realise on arriving at maturity that he is attached to a small community, that he has little companionship in his association, that he is without the comfort of joining in worship with a large throng of people, and generally that he is regarded with disfavour by many. This feeling will, at any rate, compel him to consider his position, and he will either become a convinced heretic or change his denomination. Similarly with regard to what may be called the religious out-voter, he is one with no real inward interest in the church to which he is attached, his convictions are not with it, but he has associations that draw him there, his friends go, he likes its social life, and he drifts into its membership. This will never be so to anything like the same extent with the liberal churches, it will take more to draw a man into a small and somewhat unpopular community, and who has any doubt as to which of the two sections of the Christian Church we are now considering would suffer most if all their social organisations were abandoned, and attention concentrated on worship? It is the associations of the evangelical churches that hold many men back from growing to a larger faith. Unfortunately to large numbers of people, it is far more important to have company in their beliefs than to have the truth, and to such comfort is too great a price to pay for their convictions. If there was as much intellectual courage as virtue in the various Nonconformist churches, much more progress would be made; but, as the Rev. Jonathan Brierley says, "Man is bound to the old mental home by a thousand ties and suspects that he will catch his death of cold in the new," and that is how it is that we find members of these churches entertaining private heresies, and in some cases having quite an esoteric religion. Corporate bodies are always, as Hazlitt has so ably argued, more conservative than individuals, and at heart many are in sympathy with a larger faith who have not sufficient resolution to advocate it.

All this should give progressive religion cause for encouragement. We do not suggest that all our disciples are immaculate, and thoroughly worthy; we do not say that, making all the deductions we have suggested from the statistics of the orthodox churches, the figures would be equal; but we do think we can take comfort from the fact that in the nature of things those who rally round the banner of liberty and progress are men and women who understand and love their cause, and are therefore capable of the greatest fidelity.

## CORRESPONDENCE.

### THE MESSAGE OF HENRI BERGSON.

SIR,—I know that philosophical discussion is not as popular with your readers as it might be, but, if you will allow me, I should like to express, through your columns, my appreciation of Dr. Mellone's most excellent survey of Bergson's con-

tribution to speculative thinking, and to add thereto just three suggestions.

(1) It is frequently said that Bergson is neither an Idealist nor a Materialist. I think there is a sense in which the fundamental positions of Bergson's philosophy are distinctly developments of idealistic metaphysic. Bergson's concept of Reality as "duration," as the continuous flow of one life which is given in immediate experience, suggests very strongly many idealistic concepts of "the absolute," expressed under the form of the Infinite, or the Eternal, or the complete idea, which constitutes, which is Reality, but which, in the time world, or subjected to the forms of finite intelligence, is never wholly known or fully grasped. Mr. Bradley's metaphysic is, in the end, as distrustful of the categories of the understanding as is Bergson's; and for him the Absolute, or Reality itself, is given only in the moment of immediate, sentient experience. Leave that moment and you are in the world of appearance. It seems to me that here there is a very interesting rapprochement between the two thinkers.

(2) Bergson's endeavour to establish Intuition as a power equal with, if not superior to, Intelligence, is extraordinarily suggestive, and of peculiar value to the religious consciousness. Idealistic mysticism has always held that you get Reality simply in the exalted moment of immediate intuitive union with the life that is deeper than all intellectual and practical categories. Bergson is saying much the same thing, only from a new standpoint. It is this new mysticism, this new and profound individualism, which rehabilitates the great moods of faith and self abandonment, that is very characteristic of the best religious life of to-day, and that has given Bergson's philosophy such a power over minds of very different schools. You may find Bergson in men as diverse as the late Professor James and Father Tyrrell. Those who study Bergson should grasp this possibility of establishing Religion *in a realm of its own*, companioned by Art and Philosophy.

(3) As Dr. Mellone points out, the great difficulties of Bergson's philosophy are two in number: (a) the concept of Reality as *essentially incomplete*, and (b) the somewhat pessimistic verdict that the human instrument is finally inadequate both to the knowing and to the living of an absolutely real life. "There are things," says Bergson, "that Intelligence alone is able to seek, but that by itself it will never find. These things instinct" (or intuition) "alone could find; but it will never seek them." Amongst these things the most important is still the answer to the question which we cannot escape. Is there in Reality itself, in that ever moving life of the universe, a meaning and a purpose adequate to give unity to the whole and to satisfy the demand of the soul for satisfaction and rest? Idealism replied that the meaning and purpose could be adequately formulated by the intellect, that, in fact, there was a correspondence between experience as felt and experience as fully rationalised, between life and thought, between Reality and Knowledge. Bergson apparently rejects this reply; but, in so doing, he only reopens the question, and sets philo-

sophy again to its ancient labour. Religion, at least, demands that reality be one and perfect, and philosophy must substantiate that demand. Possibly Bergson has pointed the way towards the next step, firstly, by his establishment of philosophy as independent of science, and secondly by his renewed insistence on the way of intuition and the value of immediacy.

I venture on these brief observations simply by way of thanks to Dr. Mellone, and sharing with him the hope that others may go to Bergson for themselves. —Yours, &c.,

STANLEY A. MELLOR.

Rotherham, February 7, 1911.

## DENOMINATIONAL LOYALTY.

SIR,—In his letter of January 25, Dr. Mellor observes that the very intensity of loyalty may involve the loyal in expressions which may seem "harsh to older views and other hopes"; and surely this is true, for there is no criticism so merciless as the criticism of love. One rejoices, therefore, to observe the frequent witness given to a vigorous denominational affection in the unsparing criticisms which we constantly level at "our churches." May we ever be preserved from self-complacency! But perhaps we are at present in less danger of being contented than of being utterly cast down by the constant repetition of the seeming harshness of the intensely loyal. Is it only the "few . . . who stand on the watch tower" with "sorrowful, longing care . . . watching for the morning"? Are we, as a body, continuing "along the lines of a narrow and theological sectarianism"?

It would seem to me that in great measure the distinction between the "we few" and the "they of the majority" is ill founded. Doubtless there are divergent ecclesiastical views among us; and one of these views has received brilliant illumination from Mr. Lloyd Thomas, who seldom writes anything for which many of us would not like to give him personal thanks. But I cannot help suspecting that we are in danger of supposing the ecclesiastical views of Mr. Thomas are essential to the religious revival to which he also calls us. His religious message comes with the authority of a vision; to reject it seems destruction; but who does reject it?

Mr. Lloyd Thomas's ecclesiastical writings have a peculiar charm for some of us. They may seem to us to be, indeed, symbolic of the true invisible communion; but many who are quickened by the call to deeper inward life, to wider spiritual communion, to the feeling of "membership of the Church Invisible," are not of necessity persuaded by Mr. Lloyd Thomas's "symbolisation of the ideal within the limits of this finite order." Is it not upon this distinction that any divisions we may observe are based? Are we not one in the great hope and endeavour for the "Church of the Spirit," of which Mr. Whitaker writes, though we be not equally united in our views of the Visible Church? Mr. Thomas speaks plainly on this point in the *Hibbert* article to which you refer

in your leader of January 14; while insisting, then, upon the importance of incorporation in the visible Church, Mr. Thomas urges "that at best it is not of supreme moment. It is perhaps," he continues, "in the disproportionate importance attached to it that we may see the cloven hoof of real schism. . . . One may be a schismatic in his very insistence on Catholic churchmanship. The anti-schismatic temper may thus become the acutest schism, because the cruellest cleavage of that *fraterna caritas* which is the most essential note of the Church of Christ." I shall be glad of correction if I am wrong in reading this as a plea for the religious message of the writer, whether or not his ecclesiastical message is acceptable. This religious message is the message of all—the message of a personal participation in divine communion; this surely is the great living fact which informs with life all the symbolism of the ages. Further, all of us desire to aid and illumine this inward communion by its proper outward symbol in word and deed; and even in the choice of symbol we are at one thus far: we all desire that truth and love in life should be the constant ritual of devout hearts. For these things first and foremost Mr. Thomas pleads, and surely there is not a church-member in our midst who does not cry his humble "Amen." This, then, is the great ideal, catholic and free, to which all religion owes its power; but the fulfilment of that ideal involves a very intimate sincerity of heart and mind in every individual member of the Church. The Church, catholic and free, is best served by such as are most faithful and sincere in the expression of their inward sense of God; and thus it is "denominational loyalty" becomes the secret of Catholic devotion. It is here we come to our self-questionings. Are our symbolisations sincere? Is there not often a sense that mere logical doctrine does not sincerely express the real meaning of the spirit—that merely efficient slumming does not express the fulness of human charity—that occasional assistance of the weak by the strong does not truly symbolise the unity of the Spirit? The consciousness of such weaknesses in our symbolism is the cry of the Holy Catholic Church within us for more sincerity, and searching "denominational loyalty." Let us see to our symbolisations. It may be the crucifix can add new meaning to our Unitarianism; it may be the sad mother of the Holy Child can inspire a deeper charity in our social service; perhaps a *system* of mutual helpfulness between the churches can give a clearer expression to our assurance of the unity of the Divine Spirit. These things may be so; and if we are to be loyal to the peculiar grace of our denomination, we shall be prepared to use whatever symbolism springs from the quickened spirit, like natural gesture from the vivid mind.

The deepening of spiritual life is the Catholic aspiration. Denominational loyalty consists in such fidelity to this Catholic hope as shall encourage us (*e.g.*) in our own body, to use the simple, natural symbolism which we inwardly demand. And do we not *all* feel the urgent cry within us for that Church all-embracing and free in its invitation, which shall be

the holy symbol of the common sonship of man and the common Fatherhood of God; a symbol not of our doctrine merely, but of the deepest findings of all mystical communion.—Yours, &c.,

Liverpool,

February 1, 1911.

E. S. RUSSELL.

SIR,—You belittle denominationalism "as we usually understand it" in favour of something that puts little emphasis on "a name, a flag, or an organisation." And yet the ideal Church you have in mind must stand for something, be it Catholicity or Freedom, or something else. It will be necessary that its highest aims shall be expressed in some way that can be understood, or it will have no message to men's souls; and that which most concisely and pithily expresses its ideals will be its name and its flag. The grander its ideals the deeper and richer the spiritual life which follows as the natural consequence. You rightly say that men of deep spiritual nature turn away with aversion from "methods of push and hustle in religion." But you say it in such a way as to imply that such men necessarily have an aversion to organised denominationalism and systematic propaganda. It would be difficult to prove that only amongst those who think lightly of denominationalism are there men of deep spiritual nature; but it would not be difficult to show that there are preachers and churches which take a strong stand for name, flag and beliefs, filled with the missionary spirit, and with zeal for propaganda, which are amongst the most spiritual, and which manifest the greatest abundance of spiritual life. The men and churches most spiritually dead are not those most earnest for the propagation of a definite faith, and who believe in the necessity of having effective organisation to that end. There is an implied assumption in your article that they are necessarily lacking in spirituality, an assumption that the facts do not justify.

You speak of "the saving of souls." Is a preacher and a church more effective in saving souls if they have no name, and work under no flag, and have no organisation? If souls are saved it is always by the use of means adequate to that end. There never is life without organisation, and though it may be said that names do not matter, but rather what the names represent, it is absolutely necessary that things and movements have names, and if earnestness for the name and the flag mean zeal for what they represent, is it wise to be continually objecting to names and flags? A church stands for something. It is important that it should be clearly understood what that something is, and in order that it shall be properly distinguished from its opposite, that something must be correctly labelled so that people shall know it for what it is. All who are considered to belong to that church, and who make light of that something for which it exists, are disloyal to that church. Are your readers to understand that you really do make light of denominational loyalty? And, if so, does not that also mean a belittling of church loyalty? Would not the same kind of persuasion on the same grounds destroy

every kind of loyalty if it were logically followed?—Yours, &c.,

H. BODELL SMITH. }

February 1, 1911.

[We have been obliged, owing to considerations of space, to omit the latter part of the above letter.—ED. OF INQ.]

## BOOKS AND REVIEWS.

### MIND IN NATURE.\*

THE breadth of view, the vivid style, and the clear exposition which characterise the pages of Dr. Wallace's latest book, combine to make it very difficult for the reader to realise that the veteran naturalist is actually in his eighty-eighth year. It is indeed a work of such general and absorbing interest that it is not surprising to find that the first impression has already been sold out. The sub-title indicates the scope and intention of the book, which may be regarded as representing in all essentials an amplification of the author's previous dissertation on "Man's Place in the Universe." In many respects it is intended as a counterblast to Hæckel's dogmatic materialism as set forth in the latter's "Riddle of the Universe"; and Dr. Wallace sets himself the task of proving "that beyond all the phenomena of nature and their immediate causes and laws there is mind and purpose; and that the ultimate purpose is (so far as we can discern) the development of mankind for an enduring spiritual existence." The author is, indeed, an optimist of the first order, for in his opinion this world of ours is not only the best possible of all worlds, but the only one that is habitable for intelligent beings; and, moreover, he is convinced that all its products, both organic and inorganic, have come into being solely for man's use, benefit and enjoyment.

A quarter of the volume is occupied with a full discussion of the numerical distribution of plants and animals, together with graphic descriptions of the richness of tropical vegetation. The laws of heredity and variation are swiftly passed in review, and much stress is laid on the remarkably rapid powers of increase in numbers exhibited by animals under favourable conditions. The author, indeed, claims that the instances which he gives of "abundant and ever-present variability with enormous rapidity of increase furnish a sufficient reply to those ill-informed writers, who still keep up the parrot-cry that the Darwinian theory is insufficient to explain the formation of new species by survival of the fittest."

The lover of nature will read with the greatest interest and enjoyment the chapters on adaptation and the inter-relations between birds and insects. The swarms of mosquitoes on the Arctic tundras are shown to be one of the chief causes of attraction for the vast hordes of birds

\* The World of Life. A Manifestation of Creative Power, Directive Mind and Ultimate Purpose. By Alfred Russel Wallace, O.M., F.R.S., D.C.L., &c. With 110 illustrations. London: Chapman & Hall. 12s. 6d. net.

which migrate annually thither to make these uninhabited wastes their homes during the short summer of nearly perpetual sunshine within the Arctic circle. The important bearing of "recognition-marks" is fully discussed and illustrated with regard to colour-markings in birds and mammals or to the varied shapes of horns in deer and antelopes. On the other hand, the colours and patterns of butterflies and moths are shown to have been produced in adaptive relation to their enemies almost exclusively, for these insects "do not primarily recognise each other by sight, but by some sense analogous to smell."

After a rapid review of the successive forms of life which have been developed during the geological history of the world, Dr. Wallace comes to his main thesis on "the absolute necessity for an organising and directive life-principle" in order to account for the complexity of organisation in nature. Starting from the assumption that all the minute cells of animals and plants have "cell-souls possessing volition but a minimum of sensation," the author is finally led to the conclusion that it is necessary to "postulate a body of what we may term organising spirits, who would be charged with the duty of so influencing the myriads of cell-souls as to carry out their part of the work with accuracy and certainty. In the power of 'thought-transference' or mental-impression, now generally admitted to be a *vera causa*, possessed by many, perhaps by all of us, we can understand how the higher intelligences are able to so act upon the lower that the work of the latter soon becomes automatic. The work of the organisms is then directed to keeping up the supply of life material to enable the cell-souls to perform their duties while the cells are rapidly increasing. . . . Some such conception as this—of delegated powers to beings of a very high, and to others of a very low grade of life and intellect—seems to me less grossly improbable than that the infinite Deity not only designed the whole of the cosmos, but that he himself alone is the consciously acting power in every cell of every living thing that is or ever has been upon the earth."

Into speculative conceptions of this kind, which are designed to overcome difficulties by appealing to first causes, most biologists find it impossible to follow Dr. Wallace, and they can only regard his spiritualistic method of cutting the Gordian knot as a personal expression of faith, incapable as yet at any rate of being demonstrated by clear and irrefragable proofs.

**EARLY IDEALS OF RIGHTEOUSNESS :**  
Hebrew, Greek and Roman. Edinburgh : T. & T. Clark. 3s. net.

THIS book is a reprint of three lectures on the Ideals of Righteousness formed by the three great nations of antiquity—the Hebrews, Greeks, and Romans. The lectures were delivered in Cambridge last year in connection with the Vacation Term for Biblical Students at Girton College, as a contribution towards the appointed subject of study, which was "Sin and Holiness." The hour's lecture is a very imperfect instrument of knowledge even upon little

subjects; with such great subjects as give the title to this volume it is obvious that the lecturers were greatly embarrassed by the wealth of their material. It was, perhaps, for this reason that Professor R. H. Kennett, the author of the first lecture, confined himself chiefly to an explanation of the conceptions underlying the words translated in our Bible as sin, guilt, righteousness, and so on. His lecture gives some striking and useful examples of the misconceptions that may arise in the understanding of such familiar words; but his explanations fall mostly within the legal and social implications of the Hebrew moral ideals. We want another hour's lecture from him in which he could develop the prophetic approximations to the inward ethical religion which came to fruition in Christianity. Failing this supplement, the casual reader of this volume will feel from the second essay that it is Greece rather than Israel which has been the chief educator of the world's conscience; which is very disputable doctrine. This second essay, by Mrs. Adams, M.A., is a brilliant and stimulating study of the Greek ideals; especially in the fine paragraphs on Sophocles and Plato much wisdom is conveyed in small space. We hope that Mrs. Adams has overstressed the pessimism of Euripides; we fear not, however, for she knows her subject so well, and we shall have to be less grateful to "Euripides the human, with his droppings of warm tears." The last essay is by Professor Gwatkin on the Roman ideals. Rome still is, and Professor Gwatkin knows that the Roman Church is the perpetuation of the Roman State. Thirty centuries, however, is too much for any man, even Professor Gwatkin, in an hour's lecture. So he has given us an excursion in epigrams upon the thesis that the Roman standard of duty is neither a philosophy, nor a life, but the discipline of a State.

**WHAT DREAMS MAY COME.** By Florence Nevill. Boston: Sherman, French & Co.

"ONE of the most sinister omens of our time is the alarming growth of self-murder," says a writer who is quoted by Miss Nevill on the title-page of her brief "study in failure." The story that follows is an attempt to put into the form of a narrative some of the ideas suggested by the frequency with which suicide is committed in our great cities. Robert Hinton is a young doctor, very much absorbed in his profession, who believes that the permanently unfit ought to be relieved of the burden of their existence, if they have not the courage to put an end to their lives. He himself unexpectedly becomes a cripple through an accident, and his first idea is to commit suicide. But, although he is a pronounced atheist, and talks in a mocking tone about people "turning Christian," he is deterred from the act of self-destruction by a conversation with his little nephew Dick, who tells him what "Dad says" about God, and good and bad people. The simplicity of the child's heart brings to him a message of hope and faith, of which all arguments would probably have been powerless to convince him; but perhaps the ideas which Miss Nevill wishes to enforce would

be more clearly brought home to us if she had shown how they work out in the lives of those who are condemned to suffering. As it is, the story ends rather abruptly with the sudden death, not by his own hand, of Dr. Hinton, and the author has, therefore, cut the Gordian knot instead of disentangling it. A special interest attaches to the book by reason of the short preface written by Professor T. K. Cheyne, in which he alludes sympathetically to the hard lot of those who are chained to the invalid's couch "after years of devotion to duty which converted toil into pleasure."

**THE GREAT TEXTS OF THE BIBLE: ST MARK.** Edited by Jas. Hastings. London: T. & T. Clark. 10s. Subscription price, 6s.

APART from the doubtful advantage which this volume presents to preachers of texts and outline sermons, there is the real gain of such references to writers as may lead to the study of their works. Good quotations should not satisfy but provoke interest. Amongst those in this volume are many to liberal religious thinkers like Martineau, Thom, Brooke, Herford and others. The range of reference is wide, and even the claims of critical scholars are not overlooked. The theology of the book is, of course, evangelical, and its scholarship conservative. Both are illustrated in a single comment on Mark ii. 27, 28: "The sabbath was made for man, and not man for the sabbath: so that the Son of Man is lord even of the sabbath." Identifying the Son of Man with the Messiah here in defiance of reason, Du Boisson is thus quoted: "It was a tremendous claim, which, considering the Divine sanction of the ordinance in question, could without blasphemy have been made by no one but the God-Man Himself."

#### PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.:—Epicurus: A. E. Taylor. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—Suggestions for a Syllabus in Religious Teaching. G. B. Ayre. 1s. 6d. net. The Church of the First Three Centuries: T. A. Gurney, M.A.

MESSRS. W. RIDER & SONS:—New Evidences in Physical Research: J. Arthur Hill. 3s. 6d. net.

#### MISCELLANEOUS.

AGRICULTURAL AND HORTICULTURAL ASSOCIATION, LTD.:—Phlox: Chas. H. Curtis, F.R.H.S. 1d.

## FOR THE CHILDREN.

### WHY ARE RAVENS RARE?

REALLY, I scarcely know! But sometimes it seems as if everyone thought it right to kill a raven, wherever it shows its stately black shape; and so, many people never have a chance of seeing them at all, and that is a pity. I'll try to tell you why. (Of course, everyone has *heard* of ravens; they are mentioned so often in the Bible stories—about Noah, and Elijah, and in the beautiful Psalms of David, too.) Well, ravens are like rooks, or crows, only they are much larger, and also more handsomely

made; also they are more clever, though I think rooks are pretty smart, too! But ravens are said to be the most intelligent birds in the world. Isn't it a pity, then, that they should be so constantly destroyed? They used to be plentiful enough. Old people tell of seeing as many as twenty to thirty ravens together, perhaps sitting on the carcase of some beast; and they were doing good there, eating the flesh that, if left to decay, would have been very offensive and dangerous to health. But now, if you want to see a raven, you must go to some zoological gardens, or else to some wild, mountainous country, such as Wicklow, in Ireland; not so very far from Dublin, either. In a very wild valley there the raven was born that I want to tell you about. Indeed, it is a wild place! A glen shaped like a huge rocky cup, with a piece out of the side of it, through which the river flows off that pours down into the valley at its upper end. Such a place for scrambling and playing in! Lots of rabbits, and grouse and other game. And on the side of the steep cliffs that hem in that valley the boys that used to show me the queer things they found there discovered a raven's nest.

It was in the worst kind of place to get at, being too high up from the floor of the valley and too far down from its top to be got at even by letting yourself down at the end of a rope. One of the boys, fortunately, was small enough to do that. But the clever parent ravens had made their nest very far in, where there was a kind of cave in the rocks, too narrow at the opening to let even that small boy I spoke of get through. Then the boys had to go home; but they did not give up the idea of the young ravens. They made an expedition on bicycles back to the valley, about eighteen miles, up hill and down dale; and, after much exertion, they did get possession of a young raven by climbing up the cliff and coaxing the young birds out—how do you suppose? One of the boys cut his finger, and allowed the blood to drip over some meat they had brought to coax the birds with! This did the trick, and thus Grip, as our raven was called, was captured, and became a great pet, as you will hear.

I first saw Grip about 12 o'clock at night, being fed on a bedroom carpet, after what must have been the strange experience to him of a long journey of all those miles in a fishing basket, on a bicycle. Yet there he was, quite composed, picking at the food that he was given, and not a bit frightened or put about by his new surroundings. A day or two later I saw him washing himself, with much apparent enjoyment, in an ordinary basin. How did he know what that basin of water meant? Why did he not "make strange" with it? I don't know. From the first he made himself at home; rather too much so, to please some of the older inhabitants—for instance, the terrier, a delightful fellow, always good-tempered, and so loving. Well, to see Grip chasing Gimlet, and tweaking at his tail! He did the same with Gim's young mistress, whose skirts were inconveniently short, so that Grip had an undue advantage about biting at her ankles. And she often says that Grip surely knew which were the greatest treasures in her garden; and she would

say, "This is the rose I wanted to show you, Auntie; only don't look at it, for Grip will know then, and he'll surely come round when we're gone and pick it to pieces."

As for labels or bulbs in autumn—you had to place those things in their positions on the sly, else Grip would hop solemnly along and take them all away; and where he hid things, who could tell? Bits of silver, a scent bottle, a knife—any such small belongings were coveted by Grip.

One of Grip's wings was kept cut, to prevent him from flying away; but he had the freedom of a large garden and wild grounds, covered with furze and grass, and other pleasant things. Do not think there was any cruelty in keeping Grip in this kind of captivity. He would certainly have been shot if left in Wicklow, because the game was being strictly preserved there. Grip's master made efforts to show that ravens are not really mischievous; on the contrary, they are useful to man, because a nest was once closely watched by a naturalist, and he found that ravens live almost altogether on mice and other things that do mischief to us. But "give a dog a bad name and hang him!" I'm afraid our efforts to show that ravens ought not to be destroyed did little good.

Grip gave many a good laugh to his entertainers, hopping along with his air of sly wisdom, coming to his master's call, and perching on his head or shoulder on the most easy terms of friendliness. He loved flapping after a poor little hen, and making her run for her life. But once the tables were turned on him by a hen with chickens, who faced master Grip, and shrieked and hustled about till the raven retreated, quite abashed. He had one horrid trick. He would cluck, just like the hen, as he sat in the large pen, in which he was sometimes kept, with perches, and feeding and drinking troughs. Then the little chickens would stray in through the rabbit-wire that made the sides of this huge cage, thinking that they heard their mother's voice; but it was Grip, and he would catch and kill and eat the tender little creatures in a moment.

The strangest thing about Grip was this: he could speak. Quite distinctly could he say many words. Strangers passing within earshot of the garden would often be confused at hearing themselves addressed by a voice from high up in a fir-tree. And the gardener, coming to work, and hearing Grip's "Good morning!" always replied quite courteously. Once he was overheard saying this to the cock! Grip had managed to get to the fowl-house, and there he was seen to stretch forth that strong bill of his, take the cock by his beautiful crimson comb, and say "Good morning!" most affably. He really had a strong sense of humour; he would play with the dogs and a ball, on the tennis ground, like any child. I have seen him, holding a ball in his beak, rolling over and over down a bank there. By degrees he grew to be very well known, so that if by chance he strayed away some one was sure to bring him safely back. Once he was so restored by a railway porter. Grip, he said, had made his way to the station; had taken up his position on the line, and refused to get out of the way! So, not to delay the traffic, some one had caught Grip and carried him home. It

must have been a sight—the puffing, important engine, and Grip calmly seated in front of it!

Poor Grip is now dead. After all his adventures he got at some poison that had been laid for rats, and was found lying dead. Everyone was sorry for him, he was such a clever and unusual pet; but I am glad to think that he has taught many people to understand his tribe better than, perhaps, any book or teacher could have explained it. He has certainly taught the lesson that no creature was sent into this world without some use for its powers. And where men have interfered and have destroyed, say, owls and ravens, they have often had to regret what they did, because the mice and other small vermin have increased to such an extent that they were glad to try any means of getting rid of them; even, sometimes, encouraging the very creatures that they had persecuted.

K. F. P.

## MEMORIAL NOTICES.

THE REV. J. C. STREET.

We were unable last week to do more than make a brief reference to the death of the Rev. J. C. Street, which took place at Shrewsbury on Wednesday, February 3; but a fuller record is due to a life so richly endowed and so full of beneficent activity. James Christopher Street was born in Nottingham, in 1832. Owing to the early death of his father, he was obliged to start work at the age of ten, and his business experience gave to him a shrewd knowledge of human life and its difficulties which was often turned to fruitful account in later years. But his true vocation was for the ministry, and public life. In 1857 he entered as a student at the Unitarian Home Missionary Board, and in 1860 he was appointed superintendent of missionary work in connection with the Manchester District Unitarian Association. From 1863 to 1870 he was minister of the Church of the Divine Unity, Newcastle-on-Tyne. In the latter year he received and accepted a cordial invitation to the position of colleague and successor to the Rev. John Porter at the Second Congregation, Belfast. The 19 years which Mr. Street spent in Belfast were in many ways the most notable period of his life. It was a new thing for an Irish congregation to seek the services of an English minister, trained under social and intellectual influences very different from the traditions of Irish Presbyterianism. The fresh voice and the unfamiliar way of presenting the truth, soon attracted widespread attention. To many who were content to walk in the old paths, Mr. Street appeared as a fiery disturber of the peace, but to others the crowded Sunday evening services in the plain Meeting House in Rosemary-street were full of spiritual enlightenment and incentive to noble endeavour. He threw himself also with energy into public work. He co-operated with the late Mr. Vere Forster in many of his beneficent enterprises, and the success of the Hospital Saturday Fund was due almost entirely to his initiative and enthusiasm. But

behind these more public aspects of a notable ministry there lay other things which made an even deeper impression. Mr. Street had a gift for friendship, and a deep fund of sympathy and tenderness for the suffering and bereaved. Many years after he had left Belfast it was no uncommon thing for tributes to come from the most unexpected quarters to the deep impression which his ministry had made. More than once the present writer has been stopped in the street with the query, "Can you tell me anything of the Rev. Mr. Street?" followed by an exclamation of strong personal feeling or admiration for something he had said or done in bygone years. After this long and exhausting ministry in Belfast, there was a short period at Northampton, from 1890-1. From 1891 to 1895 Mr. Street occupied the unique and difficult position of minister of the Church of the Saviour, Birmingham. The congregation had been created by the genius of George Dawson, and it was a forlorn hope, even for a man of Mr. Street's oratorical gifts, to try to keep it together after the spell had been broken. In 1897 he went to Shrewsbury in succession to the Rev. E. Myers, and he remained there till his retirement in 1908, exercising a quiet ministry, and maintaining his interest to the end in the great religious and social movements to which he had dedicated his life. Mr. Street had an arresting personality. The spare, alert figure and the eagerness of the enthusiast marked him out as a man of no common power in whatever company he was found. Like many brilliant combatants, who never spare their blows in the cause they believe to be right, he had a heart over-flowing with an almost womanly tenderness. But perhaps his most remarkable gift as a public man was his splendid voice, in the days of his prime, clear as a bell, and resonant as a trumpet, and he used it, as such a fine instrument ought to be used, now to comfort men's hearts and now to call them to the battle.

The funeral service at Shrewsbury, was held in the High-street Free Christian Church, on Saturday morning, being conducted by his friend, the Rev. R. Franks, Congregational minister of Shrewsbury, and his successor, the Rev. W. Stephens. The Rev. E. W. Lummis gave a beautiful and singularly appropriate address. Subsequently the remains were removed to Manchester. Prior to cremation, a memorial service was held in Cross-street Chapel, which was largely attended by ministers, personal friends and deputations representing the United Kingdom Alliance, the Vegetarian Society, and various other associations, religious and philanthropic, with which Mr. Street was closely identified. In the course of a memorial address, the Rev. Joseph Wood, who conducted the service, spoke as follows:—

"There is no cause for heart-breaking sorrow in the quiet close at eventide of a long, laborious, beneficent and fully-rounded life. When the day's work has been well and thoroughly done, and the weary worker lays down his tools, and answers to the bell that calls him home, what can we do but sing softly our thanksgiving of praise. Let us be thankful that our dear father and friend, a true prophet

if ever there was one, is at last released from the frailty and decay of the mortal body, and has followed to where beyond these voices there is peace. James Christopher Street was, in some ways, a man of exceptional gifts. He had an enthusiasm for Truth, Liberty and Religion, which no delays, no disappointments, no failures, could ever quench. He had the fine courage which in days of darkness and obloquy, can stand by an unpopular cause, and that beautiful temper which could be fair and generous to opponents. He had the divine gift of friendship, as many of us have been privileged to know. He had also a wonderful gift of speech, the prophet's piercing vision into the truth of God and the hearts of men, a wide outlook, sympathy with men of many creeds, and a self-forgetting devotion to the Church and the ministry he had espoused in youth and to which he was faithful in old age. His great powers were consecrated to the highest uses and results—results often unknown to himself—only to be discovered when the reserves and silences of many souls are made known in the day of the Lord. He, too, might have said, I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of life—life with God for evermore.

## MEETINGS AND SOCIETIES.

### IS DEMOCRACY DEMOCRATIC?

MR. G. K. CHESTERTON AND MR. BELLOC AT NOTTINGHAM.

ON Monday evening, Feb. 6, the members of the Social Reform League in connection with the High Pavement Chapel, Nottingham, had the pleasure of listening to an address by Mr. G. K. Chesterton, on "Is Democracy Democratic?"

The Rev. J. M. Lloyd Thomas, who presided, announced, to the great delight of all, that Mr. Hilaire Belloc, being unexpectedly present, would also speak. There was a large and enthusiastic audience who appreciated to the full, and frequently applauded, the lecturer's witty and characteristically fantastic remarks. After some introductory remarks from the chairman, Mr. Chesterton began his address by saying that to ask the question "Is Democracy Democratic?" was the same as asking "Is Christianity Christian? was Puritanism Pure?" Compared with the Carist idea Christianity is not Christian; compared with the old idea of democracy, the present day democracy is not democratic. Aristocracy and democracy are 2,000 years old; as old as the two words at least. The democratic idea rested upon two propositions. First of all the notion that there was a dignity in mankind which resented the idea of differences of an accidental nature, such as wealth and station; and, secondly, the idea that men were only a part of the State when they had some control, some plastic power, over the nature of the State, Mr. Chesterton argued that the Monarch once upon a time really did represent this idea, and that the divine right of kings

had really a republican foundation. As the difference at first between the king and the barons was not a difference of strength, the king representing (as being supposed by a dogma of the State to represent) the people, while the barons were not even supposed to represent anybody except themselves. Party government is not representative, for, Mr. Chesterton continued, your member represents certain ideas, but he does not represent you. If any man present thinks he is represented I should like him to walk up here that I may have a look at him. In Parliament a man invariably says something he has heard elsewhere, he never thinks of his constituents. Each party has a string of five or six disconnected schemes, and each member has to swallow them wholesale. He himself had never been able to understand why a person who believes in Free Trade must also object to giving any religious education to children, or why another who saw no harm in having a glass of beer should also have to go in for an inflated policy of unnecessary armaments. The lecturer said that he had a contempt and loathing for the man who said that he had outlived the ideals of his youth. He should say a man who said that, had not outlived them, but had outdied them. To him the whole idea of democratic government appeared to be as clear and true as when he was young. What he discovered was not a difference in principle but in the facts. A man did not give up his theories about the government, but found that the government meant only a certain row of men in frock coats, sitting round a certain sort of table. The difficulty was to get at the facts, as the following illustration would show.

Suppose that there was a dispute between a railway company, and a wealthy brewer or catering company. You want to find out about it, you go into all the details; you come eventually to the head of the company, Lord Smith; you inquire into the railway company's grievances, you find the head of the directors is Lord Jones; you inquire into the views of the press, through the editor, the super editor, the super, super editor, on to the proprietor, Lord Brown. You refer to the head government official who is interested in the question, who is Lord Robinson; you take the whole issue to the House of Lords and find that they are the same men, Lord Smith, Lord Jones, Lord Brown, and Lord Robinson. The point to concentrate on was, that under the party system we were governed by men who had control of wealth, of the papers, and of industries. The power of the private member is a thing of the past. The front benches settle the question to be decided and waste time over trivial matters which practically had no effect. Mr. Chesterton gave as an example the Education Bill. In the small town of Beaconsfield, where he lives, the question as to what religious education should be given did not cause a ripple in the school life, even members of the teaching staff hardly knew when there was a change of Government. Should we break away entirely from party? He himself came from an old Liberal family, and all his instincts were Liberal, but the whole thing was

false, and if the present official Liberalism continued, democracy would have to die.

Some discussion followed, and several questions were put to the lecturer mainly as to what alternative he would suggest for party government. Mr. Chesterton replied that the first instinct of the man who got into a swamp was not to reflect what a pensive and tedious occupation walking on dry land was, but to try to get out of the swamp.

Mr. Hilaire Belloc made a most forcible speech, a vigorous attack on party government in any form. After stating that he had no private axe to grind, and that he came out of Parliament of his own accord to stand as a witness before the Courts, he added that he had personal friends on each side, and had great respect for them in their private capacity, but when at Westminster they were mere puppets, pulled by a party string. Mr. Belloc said many people were under the impression that party government was the only form to be employed, and did not know that it did not obtain in France, Germany, Italy or Russia. We had got past the moral danger of our party system and reached the practical one. Our position, he continued, is perilous, in that the heads of Departments are inefficient, and were it not for the interference of permanent officials grave harm would be done to the State. He gave as a fighting programme the three following points:—To vote for the best man independent of party; not to ask the candidate if he was in accord with any particular measure, but to insist that if the desired measure was not given facilities by the Government in, say two years, the candidate should oppose every other measure that was brought forward; and, thirdly, to extract a pledge from the candidate before the constituency to refuse the party whip.

A vote of thanks to the two speakers brought the proceedings to a close.

## THE SUSTENTATION FUND.

### ANNUAL MEETING.

THE annual meeting of the contributors to the Sustentation Fund for the Augmentation of Ministers' Stipends was held in Dr. Williams's Library, London, on Wednesday, February 8, 1911. The president, Mr. W. Byng Kenrick, was in the chair, and there were also present the Rev. Dr. Carpenter, Mr. Grosvenor Lee, Mr. R. Blake, Rev. F. K. Freeston, Rev. W. H. Drummond, Mr. Lewis Williams, Mr. Edgar Chatfield Clarke (hon. treasurer), and Mr. Frank Preston (hon. secretary). Apologies for absence were received from Messrs. J. Dendy, W. Long, J. Harrison, P. Worsley, and the Rev. J. Harwood.

In moving the adoption of the annual report, the chairman called attention to the original purpose of the founders of the Sustentation Fund, namely, that it should stimulate religious life in the churches, and should not have the deadening effect upon local effort which was often produced by endowments. The Fund had been administered in this way, and returns showed that on the whole the effect had been to increase the local contribution towards the minister's salary.

In presenting the accounts the hon. treasurer said that the past had been a normal year. The balance standing to the credit of the Fund was partly due to the non-payment of grants made on account of the death or removal of ministers, and also to the need of keeping a balance in hand for the payments which fell due in March. Referring to the investments of the Fund he pointed out that there had been a small depreciation of £540 9s. 4d., or 2 per cent. on the total of £27,791 5s. 3d. In view of the fall of stocks in recent years, he held that this was very satisfactory.

The retiring managers, Messrs. Edgar Chatfield Clarke and John Dendy, were re-elected. The cordial thanks of the contributors were given to Mr. H. Byng Kenrick (president), Mr. Edgar Chatfield Clarke (hon. treasurer), Mr. Frank Preston (hon. secretary), and Mr. Edwin W. Marshall (hon. auditor), and they were re-elected. The proceedings closed with a vote of thanks to the trustees of Dr. Williams's Library for the use of rooms for the meetings of the Fund during the past year, and to the chairman for his services in the chair.

### *Abstract of Annual Report and Accounts.*

After a feeling reference to the death of the Rev. S. A. Steinthal, who, along with the Rev. H. W. Crosskey and Messrs. Harry Rawson and A. W. Worthington was one of the original promoters of the Fund in 1882, the Report continues:—

"The subscribers may be interested to know that, after a careful examination of ministerial salaries and other funds then in existence, the amount originally estimated to be required was £4,000 per annum, but notwithstanding the generous response that has been made from time to time to the appeals for its support, the income of the Fund is still only about £1,400, leaving a considerable sum still to be secured if the aims of its founders are to be attained. It is therefore satisfactory to know that this subject is still receiving the consideration of an influential and representative Committee.

"To fill the vacancy on the Board caused by the death of the Rev. S. A. Steinthal, the Rev. F. K. Freeston was elected a manager, and Mr. John Harrison was elected in the place of the Rev. C. C. Coe, who had resigned his place on the Board."

The treasurer's accounts showed that during the year £1,244 3s. 4d. had been expended in grants, £200 had been invested, and there was a balance in hand, £106 15s. 8d. The amount paid in grants exceeds that for the year 1909 by about £32.

## KING'S WEIGH HOUSE CHURCH.

ON Sunday evening, February 5, the congregation at the King's Weigh House was augmented by a number of young people employed in various West End establishments who had been invited to attend. The Rev. E. W. Lewis gave an earnest address on "The Divine Care," and Stainer's "Lead, Kindly Light" was beautifully rendered by the choir. At the close of the service Mrs. Archibald Mackirdy recited Walt Whitman's "The Singer in the Prison," accompanied by the organ and violin, Mrs. H. Adams

taking the part of the "singer." Mrs. Mackirdy is perhaps better known as Olive Malvery, author of "The Soul Market," a book which records the author's experiences in the poorest parts of London, when, under various disguises, she sought employment as a working-girl in order to gather information as to the actual conditions of life among the people. Mrs. Mackirdy, who is a native of India, has acquired a perfect command of English, and the recitation was entirely in harmony with the devotional service which had preceded it. All present were invited to adjourn to the club-rooms of the Institute at the conclusion of the service in order that they might have an opportunity of seeing the building, and of becoming acquainted with Mr. and Mrs. Lewis, and Mrs. Mackirdy. A similar service will be held every Sunday evening during the present month.

## DR. CARPENTER'S LECTURES AT ESSEX HALL.

ON Tuesday evening Dr. J. Estlin Carpenter, Principal of Manchester College Oxford, delivered a lecture at Essex Hall, Essex-street, Strand, to a large audience, chiefly composed of men. The lecture was under the auspices of the British and Foreign Unitarian Association, and the President of the Association, Rev. Charles Hargrove, M.A., was in the chair. The lecture, entitled "The Historical Jesus," has already been delivered in Aberdeen, Dundee, Edinburgh, and Glasgow, and is to be followed next Tuesday with the complementary lecture which will deal with the subject of "The Theological Christ." The topics are exciting keen interest at the moment owing to the attention which has been drawn to the question of the historicity of Jesus, in recent books and articles. Dr. Carpenter dealt with his subject in a brilliant address, which was listened to with the closest attention and frequently applauded.

## THE SOCIAL MOVEMENT.

### THE SMOKE EVIL.

THE British Institute of Social Service has done good work in arranging for this winter a series of admirable conferences on current social questions. The most recent, that on "The Smoke Evil," brought to light some extraordinary facts. Sir W. B. Richmond, from the chair, moved a resolution which asserted that "the pollution of the air by coal smoke is injurious to public health and vitality, destructive to vegetation and works of art, and directly demoralising to the inhabitants of all large towns." Dr. H. A. des Voeux, who seconded the resolution, said that the cost to London by the smoke nuisance was £5,000,000. In Glasgow a fog caused the death-rate to increase with enormous rapidity, and two fogs in that city in the autumn of 1909 had been responsible for 1,063 deaths, or as many as in the "Black Week" in the South African War. But no notice was taken of the mortality in Glasgow, because we

were accustomed to it. Loss of sunshine was another evil produced by fog. During six months, from October 1 to March 31, while Bognor had 642 hours of sunshine, Birmingham had only 360, London 322, and Manchester 232. The Hon. Rollo Russell pointed out that the ordinary domestic fire was the greatest offender in polluting the atmosphere, and Dr. John Owens said that 5 per cent. of the coal burned in an ordinary house-grate was turned into soot.

The next conference, to be held at the Library of the Passmore Edwards Settlement, Tavistock-place, on Friday, 17th inst., at 5 p.m., will discuss the subject of "Organised Play." Mrs. Humphrey Ward, Miss E. C. Phelps, Miss K. Lewis, and Mr. Allan Broman will, with others, address the conference.

#### TRADE BOARDS.

In accordance with the Regulations of July 25, 1910, the Board of Trade have now established a Trade Board for those branches of the ready-made and wholesale bespoke tailoring trade in Great Britain which are engaged in making garments to be worn by male persons. The Board consists of ten representatives of employers in the trade who are occupiers of factories and are not habitually engaged in sub-contracting, three representatives of other employers, and thirteen representatives of workers, in addition to the following "appointed members," viz., Mr. W. B. Yates (chairman), Mr. E. Aves, Mr. J. Burnett, Sir C. G. Hyde, and the Hon. Lily Montagu.

#### INDUSTRIAL TRAINING.

The growth of a class of "unemployables" has brought to the foreground of public discussion the question of the desirability of supplementing our elementary education by some course of preparation for the actual tasks of adult life. We are indebted to a recent issue of the *Manchester Guardian* for the following interesting comment on a forthcoming event:—

"The conference which has been arranged to take place at the London Guildhall, on February 28, by Sir Richard Stapley, Sir Ernest Hatch, Mr. Robert Applegarth, and Mr. W. R. E. Coles, on industrial training, promises to be of considerable importance. The reports of the Poor Law Commission and the Departmental Committees on the training of youth have proved the need for continuation of training through the period of adolescence in order to produce more genuinely employable workers. The City and Guilds of London Institute have for years past been doing something in this way, with the result that those whom they have taken under their wing have succeeded where others have failed. The conference desires that all shall have the opportunities which hitherto have fallen to the few, and calls for legislative intervention. The idea is that there should be a national system of industrial, professional, and commercial training, to which the children shall pass without interval, and as a matter of course (unless the parents are prepared to undertake their future training) and for a definite period, to be thoroughly trained under fully qualified instructors.

#### PERSONAL.

THE President of the British and Foreign Unitarian Association, Rev. Charles Hargrove, M.A., has spent a busy fortnight in London and elsewhere. On the 26th ult. he attended the jubilee meetings of the Liverpool Domestic Mission, and two days later crossed to Dublin, where he preached on Sunday, the 29th, and delivered an address the following evening on the work of the International Congress, with special reference to the recent meetings in Berlin in August last. Returning to England, Mr. Hargrove was present at meetings of the various committees of the Association at Essex Hall, meetings dealing with the home and foreign mission work of the Association, as well as with the routine work of the society, and the arrangements for the forthcoming Whitweek meetings, in connection with which some interesting announcements will shortly be made, including the Essex Hall lecture which is to be delivered by Professor Eucken. On Sunday, February 5, Mr. Hargrove preached at Unity Church, Islington; on Monday he was at the meeting on friendly relations between this country and Germany, when Professor Harnack delivered a notable address; on Tuesday he took part in the annual meeting of the National Education Society, and presided at the meeting which was held at Essex Hall for Dr. Carpenter's lecture on "The Historical Jesus"; and on Wednesday he was engaged for several hours at Essex Hall, and presided over the meeting of the Executive of the Association.

#### ANNOUNCEMENTS.

THE Rev. J. Estlin Carpenter will give the second of two public lectures at Essex Hall on Tuesday, February 14, his subject being "The Theological Christ." The chair will be taken at 8 p.m., and admission will be free. The subject of the first lecture was "The Historical Jesus."

THE Rev. W. H. Drummond will give the first of a series of three lectures on "Biography in the New Testament" at the Central Training Institute, King's Weigh House, on Tuesday, February 14, at 8 p.m. His subject will be "The Origin and Growth of an Historical Portrait."

THE address on "The Message of the West to the East," delivered by the Rev. J. M. Lloyd Thomas at the anniversary meeting of the Brahma Somaj on January 28, will be published in full as a supplement to the next issue of the *Christian Commonwealth* February 15.

It is announced that on March 8 there will be a meeting at Essex Hall, at which Mr. Hargrove will deliver an address upon the meetings of the International Congress in Berlin, and Dr. C. Herbert Smith will speak upon the subsequent pilgrimage of a large party of Unitarians to Hungary in connection with the Francis David celebrations. The addresses will be illustrated by a fine series of lantern slides which have been obtained, many of them from photos. of members of the party. This meeting will be free.

A CORRESPONDENT draws attention to an error which appeared in the memorial notice of the late Mr. P. M. Martineau in our last issue. It is stated that Mr. Martineau's name appears in the list of members of the London Domestic Mission, and as a member of the committee in 1857, "less than two years after the foundation of the society." The society was founded in 1835.

#### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Hungary.**—Dr. Herbert Smith has received letters of acknowledgment from Professor Bor6s and Mr. Jozan of the presents sent them by the English Unitarians, who visited Hungary last summer. Professor Bor6s says:—"Indeed, I do not know what to say. Browning and Tennyson and a fair lot of England have arrived safely. All of them are so elegant that I wonder how they will feel at home in a modest Hungarian house. One thing I know, they represent the best friendships and the deepest religious sympathy. I have always had England very near to my heart, but henceforth I must feel that my long and intimate connection with good old England has reached a higher peak than I could have ever thought of. Pray assure all friends in my name that I appreciate their friendly feeling very much, but was unworthy of such valuable gifts. I did nothing more than a good friend does every time he may. I did but repay a very small portion of that many-sided goodness you are actually doing from year to year to our young boys and girls, sons and daughters." Mr. Jozan writes: "It is very kind of you to remember and rate so highly the services I had done during your visit to Hungary last summer. The attention shown to you as friends from far away was more than repaid by the generous interest, and the heroic perseverance you have all witnessed during the proceedings of a whole week of Jubilee. I for one feel that I have only done that which it was my duty to do, considering the great benefit bestowed upon me when a student at Oxford, and also upon my church ever since its foundation. It is indeed we ourselves that are under obligations to you and your people."

**Abercrombie: Jubilee Services.**—Services to commemorate the 50th anniversary of the Highland-Place Unitarian Church were held on Sunday, January 29, when the Rev. J. Tyssul Davies, B.A., Newport, preached, and Miss Helen Brooke Herford, of London, paid

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**B.D.**

a visit and addressed a meeting in the afternoon.

**Blackpool, North Shore.**—At the annual meeting of the congregation of the Unitarian Free Church steady progress was reported in regard to all the activities of the church. The number of members has increased, and new organisations have been started with every prospect of success.

**Islington: Unity Church.**—The Rev. Charles Hargrove, M.A., of Leeds, president of the British and Foreign Unitarian Association, preached at Unity Church morning and evening on Sunday, February 5. Mr. E. Capleton conducted the devotional part of the service.

**Newcastle-on-Tyne: The late Rev. J. C. Street.**—At the Church of the Divine Unity, New Bridge-street, Newcastle, last Sunday morning, the Rev. Alfred Hall made reference in the course of his sermon to the loss sustained by the death of the Rev. James C. Street. He said 40 years had elapsed since Mr. Street ceased to minister from that pulpit, and to labour in Newcastle for progressive, social, and moral movements, which were unpopular then and which had only made their way through the faithful strenuous labours of such men as Mr. Street. A fresh generation had arisen, and perhaps few of the citizens were mindful of the work he did, yet "he was of note among the Apostles," a fearless advocate of temperance reform, and a pleader for the distressed and outcast. He visited the slums of the city, and disturbed the culpable acquiescence of the time in the existing evils by publishing his adventures in a pamphlet, entitled "The Night Side of Newcastle." He strove valiantly for every cause he espoused, and never shirked a controversy by which truth could be spread abroad. At the conclusion of the service, the Dead March from "Saul" was played. Immediately afterwards there was a meeting of the congregation to pass a resolution of sympathy with the members of Mr. Street's family. Sir Joseph Baxter Ellis, in proposing the resolution, paid a warm tribute to the work of Mr. Street. He said that when they considered the strenuousness and devotion of his life, the many labours which he had accomplished, and the sorrows and trials he had to meet, it was remarkable that Mr. Street had reached his eightieth year. With brilliance as a writer, and eloquence as a preacher, he united all the ability of a capable man of affairs. Mr. Street was prominent in all local movements for the welfare of the people, and it was no exaggeration to say that thousands must have thanked God that they had come under the influence of such a man. Mr. John Smith, the oldest member of the church, seconded the resolution, which was agreed to, the congregation standing.

**North Lancashire and Westmorland Association.**—The quarterly meeting of this Association was held on Saturday, February 4, at Ansdell, when a fairly representative gathering from the constituent churches assembled. After tea a public meeting was presided over by Mrs. Halstead the president of the Association. The Rev. J. C. Pollard made feeling allusion to the approaching departure of the secretary, Mr. E. S. Heywood, and his family to Canada. Short addresses were given by the Rev. H. V. Mills on "Some Preventable Diseases," the Rev. W. T. Bushrod on "Temperance," and the Rev. C. Trevers on "The Inheritance of the Child," and a discussion followed. The next meeting of the Association will be held at Chorley on the second Saturday in May. The new secretary is the Rev. W. T. Bushrod, The Manse, Chorley.

**Scarborough: Westborough Church.**—The annual meeting of the Westborough Church was held on Friday evening, February 3, the chair being taken by Mr. Thomas Kettle. The report read by the secretary, Mr. G. H. Harling, stated that the attendance at the Sunday services showed a satisfactory increase,

while the Sunday-school, the Young People's Guild, and other organisations of the church were in a healthy and prosperous condition. The financial statement submitted by the treasurer, Mr. W. Whitley, was also satisfactory, certain loans having been paid off, and the amount due to the treasurer last year of £22 13s. reduced to £2 15s. 11d. The Rev. J. Wain delivered an address on "Some Aspects of Church Life from the Ministerial Point of View." The Rev. Dendy Agate, B.A., who was pastor of the church thirty years ago, and Mr. T. G. Graham also spoke. A resolution of condolence with the relatives of the late Mr. George Padley, who was for many years a trustee and churchwarden, was carried in silence.

**The South-East Wales Unitarian Society.**—The quarterly meetings of the Society were held on January 30 at Highland-place, Aberdare, the President, Mrs. Reid, of Swansea, in the chair. There was a large and representative gathering of delegates from the various churches. In the course of the meeting the Rev. J. Tyssul Davis, B.A., of Newport, drew attention to a struggle for religious liberty now going on at a Cardiff Baptist Church, where one of the trustees is endeavouring to enforce the terms of the trust deed upon a minister and congregation who take a more liberal view of Christian truth than the trust deed makes provision for. He asked leave to move the following resolution, which, upon being seconded by the Rev. J. Park Davies, B.A., B.D., was unanimously carried. "The members of the South-East Wales Unitarian Society desire to place on record their sympathy with the minister, deacons, and congregation of Longeross-street Baptist Church, Cardiff, in the struggle they are now making for religious freedom and progressive theological thought." The minister of Longeross-street Church, in acknowledging the receipt of the resolution, writes to the Secretary of the Society: "We welcome the sympathy and support of the Unitarians. I can understand much better now than ever before what it has cost Unitarians through a long period to maintain this freedom." He concludes with these words: "Liberal Christianity is going to win here as elsewhere." The ordinary business of the Society having been disposed of the President, Mrs. Reid, extended to the congregation at Highland-place the heartiest congratulations of the Society on their attaining this year their jubilee as a church.

**Van Mission Conference in Manchester.**—A conference of missionaries and ministers interested in the Unitarian Van Mission was held in the Memorial Hall on Monday last, under the auspices of the Missionary Conference which originated the movement. The Revs. Charles Roper and T. P. Spedding attended as representatives of the British and Foreign Unitarian Association. Addresses were given by the Revs. J. Morley Mills and T. P. Spedding, which were followed by discussion. The idea of the Conference was to review the present situation in the light of past experience, and to consider any criticisms and suggestions that might be offered. Questions of method and organisation were discussed, and useful hints given by missionaries who had laboured under difficulties. In the course of his remarks Mr. Spedding stated that altogether 150 ministers had taken part in the work. Of course, not all were equally adapted for it. A process of natural selection went on. Men who were not suited to the work fell out in course of time. They had now 80 splendid missionaries, men fit to go anywhere. There was a body of 34 amongst these whom no church could better. But more men were wanted, especially this year, in view of the return of the Scotch van. It had been suggested that fewer men could do the work. That might involve the creation of four or five paid missionaries; and, apart from all other

considerations, such a proposal was financially out of the question. There was a deficit on the year's working of £210. Next year, owing to the lamented death of Mrs. Bayle Bernard, another £150 would have to be raised, or the deficit would be £360. But on its merits he favoured the present system of voluntary missionaries. It was certainly the best from the point of view of interesting the churches.

**Women's League.**—Taking advantage of the presence of the organising secretary in the town of Aberdare, the ladies of the church held a meeting on Sunday afternoon, January 29, at which Miss Helen Herford introduced the League to their notice and explained its aim and objects. Some discussion followed the address, after which it was resolved to affiliate the Women's Society with the League. The League's organising secretary attended a meeting of the Monton Church Women's Union on Wednesday, February 1, and gave an address on the work of the League. At the close a resolution of affiliation was passed unanimously. A meeting of the local branch of the League at Pendleton was held on Monday evening, February 6, at which Miss Helen Herford gave an address on "The League and its Development." There was a large attendance and a very good discussion followed.

## NOTES AND JOTTINGS.

### LONDON FOGS.

It was claimed by Sir James Crichton-Browne, at the annual dinner of the Sanitary Inspectors' Association, that the winter atmosphere in London had been purified considerably by practical sanitation. Within recent years there had been a marked decrease in the frequency and intensity of London fogs. Only twenty years ago as many as 50 foggy days were noted in the 90 days of the winter three months, and since then there had been a steady diminution, so that during the winter of 1909-10 the number of foggy days was only 11. Sunshine, of course, had increased proportionately—from an average of 55 hours of bright sunshine during the winter months twenty years ago to 95 hours in recent years.

### ART IN THE EAST END.

Mr. Charles Aitken, the newly appointed keeper of the Tate Gallery, who has been Director of the Whitechapel Art Gallery for ten years, believes with Canon Barnett that you must give the people of the East End "what they do not want." The result of carrying out this theory in practice is that three millions have visited the gallery during the last ten years. Mr. Aitken does not think the people who have appreciated the exhibitions so much are often stimulated to visit other galleries. "The working people do not go far afield," he told a *Daily News* interviewer. "Some of their children tell me that they have never even seen St. Paul's. In the poorer districts of the East End if you want the people to see things you have got to bring them right into their midst."

\* \* \*

Mr. Aitken's testimony to the work done among the children is of special interest. "We have had 200 to 300 as soon as the doors were opened, their visit being allowed

to count as work if we superintended. I would give them a little lecture, and then they were divided up into small parties and taken round. Afterwards they had to write an essay on what they had seen. Their intelligence and the rapidity with which they take things in are extraordinary."

#### "A GARDEN LAND."

The sixteenth issue of "One and All Gardening," the popular annual which is issued by the Agricultural and Horticultural Association, contains a number of articles on all sorts of pleasant subjects connected with gardening, and has illustrations on every page. Mr. E. O. Greening, the editor, who was one of the first to join Mr. Joseph Fels in establishing the Vacant Lands Association in London, is anxious to see England converted into a veritable "garden land," and in an article on this subject he draws up a comprehensive plan for converting the existing Horticultural Societies of the Kingdom into centres of teaching and propaganda work with that object in view. We notice that at the annual meeting of the Agricultural and Horticultural Association it was decided to devote 10 per cent. of the surplus profits in future to "educational, propagandist and public work." This is an excellent idea, and should help to stimulate general interest in the "beautification movement" to which Mr. Greening has devoted so many years.

#### WOMEN'S SOCIAL CLUB.

A DRAMATIC PERFORMANCE of "The Golden Wedding" and "The Visit" will be given at the Passmore Edwards' Hall, on Friday, February 24, at 8 o'clock. Arranged by Miss ALICE ODGERS, in aid of "John Pound's House." Programmes of admission, price 2s. 6d. each, may be had from the Secretary of the Club, Miss M. JONES, Brenley, Mitcham, or from any Member of the Committee.

## SUSTENTATION FUND,

for the Augmentation of  
Ministers' Stipends.

AT the Annual General Meeting of Contributors, held in Dr. Williams's Library, London, at 12.30 p.m. on Wednesday, February 8, 1911, Mr. W. BYNG KENRICK in the Chair,

The Annual Report and Balance Sheet were presented, and the following Resolutions adopted, viz. :—

That the Report and Accounts as now read, be adopted, and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. Edgar Chatfield Clarke and John Dandy, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That the sincere thanks of the Contributors be tendered to Mr. W. Byng Kenrick for his services as President during the past year, and that he be re-elected for the year 1911.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That the thanks of the Contributors be given to Mr. Frank Preston for his services during the past year, and that he be appointed Honorary Secretary for the year 1911.

That the services of Mr. Edwin W. Marshall, as Hon. Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1911.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the Chairman for his services in the Chair

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A. H. WORTHINGTON, B.A., } Hon.  
HENRY GOW, B.A., } Secs.

## Provincial Assembly of London and Southern Counties.

## ILFORD UNITARIAN CHURCH

### Appeal for £625.

THE Committee of the Provincial Assembly feel that the time has come when a Resident Minister should be appointed to take charge of the new and promising congregation at Ilford, which, being situate in a rapidly growing neighbourhood, has unique opportunities of building up a strong and successful church. It will be necessary, first of all, to improve the financial position by paying off the balance of the money due on the church premises. The total cost of these, including a lecture room, has been £2,000, which has been reduced to £625. This £625 is the sum due on loan from the Chapel Building Fund, and if not cleared off, it will have to be repaid at the rate of £50 a year. If, however, the debt can be extinguished now, steps will be taken to appoint a settled minister without delay. The ordinary income of the Church is about £125 a year, and the ordinary expenses about £50. The congregation have contributed all they can reasonably be expected, both to repayment of the building loan and to current income. There are 110 members on the church roll, and during the two years since the present church building was opened, the average attendance has been, morning 40, evening 85. Associated with the church there is a Literary and Discussion Society with 60 members, a ladies' sewing circle, a branch of the League of Unitarian and other Liberal Christian women and a small Sunday School.

The committee of the Provincial Assembly therefore appeal on behalf of the Ilford Congregation for a sum sufficient to wipe off the above remaining debt, in order that a resident minister may be appointed as soon as possible.

H. GOW, *Chairman*.

E. WORTHINGTON, *Treasurer*.

W. H. DRUMMOND, *Minister*.

R. P. FARLEY, *Secretary*.

Donations to the special fund may be sent to the Treasurer of the Assembly, E. WORTHINGTON, Esq., 59, Clarendon-road, London, W.

#### First List of Donations.

	£	s.	d.
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## BANK STREET CHAPEL

AND

Chesham Unitarian Congregation,  
BURY.

## GRAND BAZAAR

IN

BANK STREET SCHOOL, BURY,

ON

Wednesday, Thursday, Friday, and Saturday, Feb. 15th—18th, 1911.

OBJECT: To raise a sum of £1,500 towards the North-East Lancashire Unitarian Missions' Jubilee Fund of £5,000.

#### The Bazaar will be opened

On WEDNESDAY, at 2.30, by  
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Chairman: J. GLOSSOP.  
of Glossop.

On THURSDAY, at 2.30, by  
C. SYDNEY JONES, Esq., M.A.,

Chairman: J. HALL BROOKS, Esq., Hyde.

On FRIDAY, at 6.30, by  
THE CHILDREN.

On SATURDAY, at 2.30, by  
DAVID HEALEY, Esq., J.P.,

Chairman: EGBERT STEINTHAL, Esq.,  
Withington.

#### Will Readers of "The Inquirer" please help?

Please send gifts of money to the Bazaar Treasurer, Mr. J. HOWARD HALL, 16, Heywood Street, Bury; and gifts of goods to the Secretary, Mrs. E. M. DENNIS, 1, Parkhills Road, Bury.

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*Head of Junior School:* Mrs. N. STEPHENSON.

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\* Regarding Advertisement Rates see inside Front Cover.